make us distrustful and instead of knowing and loving each other as we should, we are strangers though belonging to the same family.

If our fellowman makes a blunder either in financial or moral matters, there are always plenty of his neighbors who are ready to kick him from wealth or honor. They suddenly remember that he never could manage anything, or that his morals were never good, so that it makes it extremely difficult to regain the place he has lost.

A godly man once said "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering lest thou also be tempted." But instead of treating the erring one after this manner, we do not try to "restore" him, but by our coldness he is often driven to the depths of despair. "Judge not according to appearance, but judge righteous judgment." When this shall have been done, when our heart4 shall have been filled with love for our fellowman and we are truly born again, then "old things shall pass away; behold, all things shall have become new." Feuds and quarrels shall be banished from the land; neighborhoods, states, kingdoms, and empires shall dwell in peace and the Lord our God shall reign over all.

MARTIN SHIVELY.

West Independence, Ohio.

Temperance Items.

BY J. B. LAIR.

—Peter Hronek, who was hanged at St. Joseph, Mo., June 29th, for murdering his wife, April 17, 1887, said that liquor was the cause of it. He said that he loved his wife, but in a drunken fit he emptied his revolver into her body, which caused her death almost instantly, and for which he paid the penalty as above stated. Among the last things he said on earth was that he hoped his example would be a warning to all drinkers. Let us all hope it will.

—Missouri is a celebrated state in more particulars than one. It is celebrated for its mountainous regions and its illiterate people, as well as its great and prosperous cities, and consequently its drinking propensities. But notwithstanding all that, forty-eight of its hundred counties have voted on local option, and thirty-five out of the forty-eight voted "dry," and on the 27th of June, Independence, the county-seat of Jackson county,—in which Kansas City is located—voted on local option and the "drys" carried by 200 majority. This certainly is a great victory for the temperance people. A Mr. Shield, the champion of the temperance cause at the place, said he felt like he was 210 feet high when the result was announced. This might be rather a tall feeling, but the temperance people have much reason to feel tall over the victories they are gaining. It is the "God and Morality party" against the—well, I will not name the other party, their doom is sealed, if not here, it is in the future world.

—It is said that at a recent meeting held by the brewers in Sandusky, Ohio, one of the mottoes stretched on the walls at the place of meeting bore these words: "DOWN WITH THE WHITE-LIVERED CLERGY AND THE SUNDAY SCHOOLS."

Talk about anarchy, talk about Catholic persecution, or talk about anything else, but what would not the liquor men of this country do if they once had the power. They would make a veritable hell of earth. They oppose everything that is good. Their cry is "whip the clergy out of politics." They very well know that the clergy's influence is against them. "Down with Sunday School" for the same reason. I remark right here that if the Sabbath Schools taught children to go to saloons and drink and swear and do other immoral acts, the liquor men would not oppose the institutions. They oppose the clergy, the church and the Sabbath School, because these and the liquor men are at opposite ends of society. Hence it is natural. It is a known fact that liquor men are well organized. They are organized to work for their own interests, and that means to work against some others' interest.

This liquor organization does not work against gambling and racing and fairs and bawdy houses. Who ever heard of liquor men opposing such things? In order to advance their interest, they favor racing, dancing, shows, fairs, brothels, gambling, and everything that is bad and immoral in general. And as a consequence they oppose Sunday School and church and all that is good. It is estimated that 2,000,000 men of each generation, in this country, become victims of the demon drink. Then look here. Is it possible that 2,000,000 of our boys are to fill the quoto for the next generation. Oh, but you think, it is not my boy. But I tell you it is somebody's boy. And it will continue to be somebody's boy until the terrible damning blight of intemperance can be stopped. It is the blighting curse, intemperance, that is making widows and orphans, that is filling poor-houses and jails and penitentiaries and asylums and premature graves. Intemperance is a hideous murder-mill, a crime factory, an immoral blight, sweeping like a tidal wave over our otherwise fair land. It is a hideous monster stalking over the land without shame or regard, without fear of God or man; in short, a recruiting station for hell.

—One other thing I wish to note here. All people in this city are expected to obey the city ordinances or laws, and as a rule the law is pretty well obeyed. If, however, a man is found drunk, he is arrested and fined. If a poor man is found stalking about the city he is fined for vagrancy. If a man does not keep his premises clean, especially in summer, he is fined for it. If an ordinance requires the closing of stores, shops, etc., etc., on the Sabbath, people hasten to comply. But when an ordinance requires the saloon men to close their saloons on the Sabbath, they boldly disregard the ordinance. Now why is this so, that everybody else will and does obey the laws, and if not, they suffer the consequences, until it comes to the saloon man; he can violate with impunity?

It seems to me that these things ought to interest every Christian. It does seem to me that every Christian ought to act on these things. I am no politician in the least, but if all good men would vote against this damning blight, we might yet live to see it banished from this country. Just as long as men can get liquor, just so long will it be drank.

Early this spring the chief of police in Kansas City concluded to try the enforcement of the ordinance closing all saloons on Sabbath, so he issued strict orders that all saloons should be closed on certain Sabbaths. The hue and cry went up that there would be more drunkenness than ever, for the reason, they said, that men would buy on Saturday a quart, and get drunk on it Sunday. And some thought there was a plausibility about the argument, but the facts are that the three or four Sundays that the saloons were closed proved the contrary. The cases in the criminal court on Monday ran from twenty to sixty—for Sunday drinks. But when the saloons were closed, there were only from one to five cases of Sunday drunkenness. This was quite an improvement while it lasted, but the trouble was—as usual—the saloon men broke over again, and now the law is a dead letter.

—One more item and I close for this time. I noticed recently that some man—genius of course—has made the discovery of a new use for liquor. He says that "the business men of our cities do not get any rest whatever." He says "if they go to the coast or mountains they still are all the while thinking of the business they left behind and hence do not rest. But in order to get a good mental rest and a general recuperation, if they will get gloriously drunk they will get rest." A genuine rest—indeed. This man will surely be called a benefactor—by saloon men.—

An Apology for the Want of Bro. Bauman's "Recipe."

To formulate a system of ethics that embraces true Christianity and still retain carnality enough for all practical purposes is a difficult task, yet some of our best talents have for ages been trying hard to accomplish it and many have satisfied themselves with regard to it. But the mind that reaches satisfaction within the narrow limits of its own powers is not to be trusted. Bro. Worst never pened a better truth than when he said "partyism implies narrowness of thought, politically, theologically or philosophically." But few men, he says "are constituted broad enough to rise above unfettered limits. Party spirit is binding and enslaving. In politics it will down the grandest statesmen of the country to make place for incompetent libertines. In theology it will crush an ostracize the man that defends a truth outside the creed of its own peculiar school and in philosophy it will damn the hero of a new principle," etc.

But this is not what I set down to write about. It is a "recipe to discourage preachers" and published in EVANGELIST of March 14th, current volume. This a very suggestive recipe. Bro Bauman starts out by saying, "Should any of the readers of the EVANGELITS have a desire to discourage preachers we reccommend to them the following compound:" Should any have a desire to discourage preachers, this desire shall be my text for this paper. It seems that Bro. Bauman could furnish the testimony that some have just such a desire. But from whence comes the desire? I take it for granted that this desire is very common at the present day and that it is the effect of a cause; now what is that cause? I refer exclusively to the desire among professed Christians, that being the class of men for which the recipe is intended How think you that the Brethren preachers are free from that narrowness referred to by brother Worst? not by any means, and narrowness in the preacher begets the same in such as have come under his influence. Now to make this desire wide-spread and deeply rooted I will recommend the following recipe:

1. Insist that the minister of the Gospel must have a collegiate education to fit him for the pulpit. This once conceded then we must have a church college for the purpose, then it costs so much money to become an accepted preacher that but few can ever attain to that position. The number will very nearly correspond with the wealth of the church, thus it costs a large sum of money to be a preacher of the Gospel of Christ; and now that you have spent your time and money to get to the sacred desk with acquired ability, of course you must get your money back again from the people. You cannot afford to preach for nothing. You also undertook to make the people believe that all this is in perfect harmony with the Gospel of Christ and the man that refuses to believe it may take a nap under the sermon and thus discourage the erudite preacher.

2. When the preacher goes into a new place where good preaching is very rare, be sure to preach the Gospel faithfully. If possible make the people believe that your very soul is in the principles of the Gospel of Jesus, then after you get the confidence of the people just abuse that confidence in little acts of intolerance and selfishness, seek your own pleasures first then dispense to others sparingly reserving the lion's share for yourself, and if an humble member should be so impertiment as to call attention to your little errors, just run over him rough shod or show him a cold shoulder every opportunity. This will always prove efficaciosu.

3. In the organizing and gathering in of recruits of churches pay no attention to whether the members thus brought together are converted or not, but take in all who are willing to come and be baptized. Then when church troubles arise pretend to be astonished at the ignorance and want of the spirit of Christ in the body, the church and mark such as seem to be the instigators of the trouble and treat them as devils and all the rest as saints, let them be ever so ignorant.

D. WHITE.

Be cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerful and social life, and not the traveling monuments of despair and melancholy.—Arthur Helps.

It may seem possible now, by avoiding all extremes and all thoroughness in religion or in worldliness, to conform to both; but in the day of separation it will be found to have been a failure for eternity—a failure as complete as it is disastrous and remediless.—Bonar.